

## REVIEWS OF BOOKS.

HUGO ADOLF BERNATZIK unter Mitarbeit von EMMY BERNATZIK : *Die Geister der Gelben Blätter*. Forschungsreise in Hinterindien 1938. Verlag F. Bruckmann, München. pp. 240. 23 × 16 mm<sup>1</sup>

This beautiful book is printed in *Bodoni Antiqua* (Roman) type with 104 illustrations and two sketch maps. The design on the cover by Miss Edith Sahlinger won a prize in an artistic competition at Vienna. The title, *The Spirits of the Yellow Leaves* is the name by which an almost extinct race of forest dwellers is known to its Thai neighbours, who call them *Phi Tong lüang* for the reason that they live in the forest under temporary leaf-shelters which they abandon to seek new camping-grounds when the leaves fade. Although only one third of the book concerns them,—namely the second of the four sections into which it is divided,—the title is justified by the almost sensational importance of Dr. Bernatzik's discovery, since he is the first European to penetrate to the home of the Yellow-leaf Folk. In the year 1913, the late Mr. C. H. St. John Yates, an officer in the forest service of the Bombay Burmah Trading Company Ltd. told the reviewer how, during the previous year, Nān Chai, headman of Bān Me Puk (north-east of Pong) in Changwad Nān, a man we both knew well, had arranged for Mr. Yates to conceal himself beside the track along which Yellow-leaf Folk were expected to pass on their way to meet Nān Chai and barter forest produce for simple Thai luxuries with him. Mr. Yates had expressed a desire to see these notoriously shy creatures of the forest, but the nearest introduction to them which could be arranged by Nān Chai without scaring them was to station Mr. Yates in a position where, unobserved by them, he could see them pass by. He said their passing resembled that of

<sup>1</sup> Figures in brackets in this article refer to pages in this book, which contains no Index.

some wild herd, crashing through the undergrowth regardless of thorns, and so rapid that all he could gather of them was that they were practically unclad, with unkempt hair.

Twelve years later, Mr. T. Wergeni, a Swedish officer in the forest service of the East Asiatic Company at Prae, actually met some uncouth hillsmen who, so he learnt, were Yellow-leaf Folk come down from the deep forest to do barter with squatters near his camp. They were not so shy, however, as Mr. Yates' savages, and Mr. Wergeni was able to meet them openly; but the reviewer gathered from his account—subsequently published in this Journal<sup>2</sup>—that owing to frequent intercourse with Khamu squatters they had lost some of the wildness associated with those seen by Mr. Yates. It now appears that those discovered by the author in 1936 in the Nam Wā hills south-east of Nān are also less acquainted with the outside world than were Mr. Wergeni's Yellow-leaf Folk.

The author is well equipped for ethnological field work, since in addition to his chair of Ethnology at Gratz he possesses two valuable assets for the field-worker:—firstly, the company of a lady, his wife, herself an expert in psychology tests, whose help must be invaluable in approaching the women-folk; secondly, his own medical knowledge, which was instrumental in overcoming the repugnance of his Yellow-leaf Folk for the company of a European. In addition, both partners are inured to the hardships of travel in tropical forests by previous experiences in Africa and Melanesia. To the pluck, perseverance and patience expended upon obtaining the facts and pictures presented in this book the reviewer desires to offer his tribute of respect. In one particular the author is at a disadvantage owing to the necessity of recourse to English—a language foreign to both parties—as the medium between himself and the interpreter through whom he communicates with third parties. For this reason allowance must be made for a certain minimum of error and misunderstanding inevitable under the circumstances.

Of the four sections into which the book is divided the first, comprising one-third of the whole, contains accounts of a visit to the Moken (otherwise Selung) of the Mergui islands, followed by a visit to the negrito Semang on the mainland between Trang and Patalung. With the latter, excellent relations were established through the

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<sup>2</sup> *JSS* XX, 1. pp. 41-8.

author's success in relieving a Semang headman of ringworm, and interesting pictures (ill<sup>n</sup> 26,27) were obtained of their dances. As however the Semang have been fully described by Blagden and Skeat, Schebesta, and Ivor Evans,<sup>3</sup> this section, as is natural, is mainly concerned with the Moken, although friendly relations were not so easily established with them, doubtless as a result of their age-long distrust of Burmans and Malays who exploit them and through whom the approach had to be made. In fact, the longer the author, stayed with them the less accessible he found them(33). He succeeded, however, in collecting twenty-six of their fables, which compensate to some extent for lack of full anthropological data such as is given in the second section of the book devoted to the Yellow-leaf Folk, which occupies the second third-part of the whole. Between sections 1. and 2. is a chapter on Siam containing pictures of Siamese dancers. The remaining third-part of the work (sections 3. and 4. with appendix) begins with an account of the author's residence in the Meao village in the Nam Wā hills where contact was first established with the Yellow-leaf Folk. Data collected about the Meao is reserved for another volume. Then follows a brief account of a trip among the non-Thai tribes between Kengtung and the northern frontier of Siam. The fourth section deals even more briefly with the Moi and Chām tribes in southern Annam whom the author visited on his way back to Europe in the spring of 1937. The short vocabulary of *Yumbri* in the appendix is a forerunner of a fuller one.

Ethnologists will appreciate this book for its contribution to the task of unravelling the tangle of races in Further India within the framework set up by the skeletal discoveries made by the late Dr. van Stein Callenfels in the south-west and by French excavators in the north-east, whose findings, as summarised by Winstedt,<sup>4</sup> now constitute a permanent basis for the construction of a demography of Indochina from pre-historic down to historical times. This basis, briefly stated, is that after the last glacial period there are indications that Negroids inhabited Indochina, followed later on by Negritos, and later again by two separate waves of Indonesians. The first

<sup>3</sup> C. O. Blagden & W. W. Skeat., *The Pagan Races of Malaya*. 1906.  
P. Schebesta., *Die Urzweigen von Malaya*. 1929.  
I. H. N. Evans., *The Negritos of Malaya*. 1937.

<sup>4</sup> R. O. Winstedt, *Malaya in JRAS*, Malayan section, XIII, 1.

wave of Indonesians is assumed, on the evidence of grooved Mongolian axes found with the skeletons, to have had Mongolian affinities such as marked the Proto-Malays of whom there are many traces in later neolithic sites. The second Indonesian wave, dated later than 2000 B. C., comprised the users of the dented, high-shouldered axe, which is found all the way from the Philippines across to Burma, Assam, Orissa and Chota Nagpur. Later on, as appears from other sources, there came wave upon wave of colonists from India, but they never completely absorbed the different Indonesians they encountered. Of the latter, the first wave comprised a brachycephalous type with strong Mongolian traits. (Relics of it are recognised in the Chām, Jakun, Radé and other successors of the Proto-Malays.) In the second Indonesian wave the Mongolian elements are less marked,—mesocephalous skulls with slightly wavy hair, etc. (Relics of it are recognised in the so-called Mōn-Khmer races of whom the two-title races were those most affected by the later culture imported by Indian colonists within historic times. Khamu, Wa, Lawa etc. are recognised as purer, less Indianised relics of the wave.) The subsequent incursions of Annamite, Malay, Thai and Burman belong to a later age, while those of the Tibeto-Burman hill-tribes, Meao and Yao may be of even more recent date: that of the Karen is still in dispute. The extent to which the two Indonesian elements have intermingled culturally may be inferred from a recent article by Miss Colani<sup>5</sup> describing ornaments, toilet articles, crises, paddi-pounders, fire-kindlers, tubular bellows, ritual baskets, musical instruments in common use in different parts of Further India, Borneo, Java and adjacent islands.

Dr. Bernatzik's Yellow-leaf Folk, who call themselves *Yumbri* (116) are a fair-skinned race, but more primitive in type than the Semang: they are classified by him as undeveloped Mongoloids who have not advanced beyond the stage of *bamboo-culture* (178): their mesocephalous heads together with other anthropological features point to their connection with the second wave of Indonesian emigration. Furthermore, certain traits appear to connect their language with Lawa and Khamu. As to their habits, bodily adornment is unknown, except for wooden ear-pegs, probably copied from Khamu neighbours (148). The older children were found more intelligent than the

<sup>5</sup> Madeleine Colani, *Essai d'Ethnologie Comparée*, *BEFEO XXXVI*, 1.

adults (162-3) whose improvised drawings resemble those of two to three year old Europeans (174-5): in contrast with the latter, Yumbri children show no inquisitiveness nor creative urge (163). They have no personal names, calling each other by relationship terms (117). They have no notion of weights or measures (154): no means of counting either on fingers, tally-stones, sticks or string-knots (175-6). They know no colours other than *light* and *dark* (179). Their meagre rags are worn in imitation of their neighbours, of whom the Meao remember them as once going naked (147). Handicrafts are restricted to plaiting canes and bamboo strips (made with a bamboo knife) into baskets or mats to be bartered for luxuries (152). Their natural diet consists of roots, leaves, bamboo-sprouts, frogs, crabs and squirrels caught by hand; but birds and eggs are rarely eaten (148).

Many pages are devoted to their daily life and outlook. It was found that their first reaction to things heard and seen was always to shrink from supposed impending danger rather than to draw conclusions (163). It may be inferred from this, coupled with their slinking, weak-kneed gait, that they are oppressed, even more than the Moken, by fears of the Unseen Powers. They believe that bad men after death are immortalised as tigers: they also believe in mortal fairy spirits, both good and bad (170-1).

Here we find close analogy with other Indonesians. Wilkinson,<sup>6</sup> writing of the Malay Peninsula, observes that even professing Mohammedans, owing to their ingrained belief in the universality of the Life-power, find themselves surrounded by potential, invisible foes: for which reason they are careful to offer propitiation for any injury they may commit, and make offerings to the spirit of a dead man to divert its vengeance.

The Moken, whose features reveal the influence of Vedddids from India upon an Indonesian stock (Ill<sup>n</sup> 12, 13, 14, 20), are also oppressed by a superstitious fear of the spirits of nature (33-4); also, their funeral rites, despite their higher level of culture, are analogous to those of the Yumbri. They neither cremate nor even bury the corpse in the ground. The Yumbri lay it where it died upon a bed of twigs, which they cover with leaves, placing beside it the few personal possessions of the dead person. They then abandon the corpse (159). The Moken take the corpse to a deserted island where they expose it upon a bamboo

<sup>6</sup> R. J. Wilkinson, *Malay Beliefs*, 1906; pp. 17. seq.

platform, or, in the case of a boat-owner, the stern of his boat being severed from the bows, the corpse is then laid in one segment of the boat and covered with the other segment, pots and plates being laid beside it. Later, the bones are collected and buried in the ground near-by (39). These customs are to be compared with the burial customs prevalent on the Moi hinterland of southern Annam (228). There, special cemeteries exist, in which, though buried in the ground, the corpse is accompanied by some of the dead person's earthly possessions, which have been spoilt for earthly use, in order to make them of use to its spirit after death. Offerings are placed on the grave, and ritual posts, with carved likenesses of the dead, are erected beside it (229).

The Moken also erect ritual posts, *lobong*, not over their dead, but in the places where they make offerings to the good and evil spirits of nature, potent in matters of sickness, shipwreck and death (32). The posts are designed as dwelling-places for good spirits, and their decoration recalls that of the Moi burial towers and of similar structures in Melanesia. As the author suggests, they mark the passage from Further India eastward of prehistoric emigrants who carried their culture with them into the islands of the Pacific (227).

The first of the twenty-six Moken fables accounts for their origin in much the same way as the fable reported by Savina concerning the origin of the Hiao-ào (Dai-ào) in the island of Hainan.<sup>7</sup> In both legends a king's daughter, who was banished by her father in China for marrying a dog, gave birth to a son. In the Moken fable she sailed alone to one of the Mergui islands, and the issue of her union with the dog was born there; in the Hiao-ào legend she took the dog with her to Hainan, where it was killed by the son she bore to it. In both legends she sent her son to the opposite side of the island and then disguised herself—the Hiao-ào say she tattooed her face; the Moken that she changed herself into a girl—in both cases, with the object of avoiding recognition by her son and of being wooed and married by him. In one case the Hiao-ào, and in the other the Moken, were the issue of this incestuous union.

Many of the twenty-five remaining Moken legends show signs of extraneous influences not yet accounted for, as for instance No. 23, in

<sup>7</sup> F. M. Savina, *Histoire des Miao*, 2nd ed. 1930, p. 107.

Major Seidenfaden points out that there is a close parallel to this legend in several Danish Fairy Tales, *vide* Klaus Berntsen—*Folke Eventyr* p. 101, and others.

which one of seven sisters is rewarded for being the only one of them not too proud to accept a poor suitor; or Nos. 9, 10, 18, 21, 23 and 25, which have a completely happy ending; or the five instances of retribution for wrong doing: No. 7, the murderous minded woman changed into an ape; No. 10, the jealous sisters struck dead; No. 16, the lecherous skipper pricked to death by a ray fish; No. 20, the girl killed by the tiger to whom she offered herself; No. 21, the giant's daughter slain by the man whose wife she had killed. More in harmony with the Indonesian's fear of the Powers of nature are Nos. 8, 11, 13, 15, 19 and 20, describing suffering caused by the direct or indirect action of cruel spirits or fairies. Giants and fairies and magic are present in a large number of the tales. In Nos. 1, 4, 5, 9, 10, 16, 20, 22 and 24, the subject is the union of a human being (in 26 of a fairy) with an animal, fish, bird or crab (the latter in 22, thereupon turned into a girl).

There are three cases of the metamorphosis of human beings into animals; No. 6, a woman into turtle because she disregarded a presentiment of coming trouble; No. 7, of a woman into an ape for inciting to trouble; No. 19, of seven sons into two-headed snakes after their meeting with a spirit. There are two cases of the reverse metamorphosis: No. 10, a frog into a youth; No. 22, a crab into a maiden. Both cases form a happy solution of an otherwise sad adventure.

In No. 15, the magical properties of a ring, and in No. 17, of bones wrapped in a white cloth, bring good luck.

No. 12, that of the starving orphan who found sustenance by following the dictates of a dream, is the only fable in which dreams are concerned. The dream is widely held to register the action of the dreamer's spirit when it leaves the body temporarily during sleep.

No. 14, is the only fable concerned solely with animals, who talk to each other, as in other cases they talk to human beings. This fable, telling how a cunning little musk-deer outwitted a big, strong tiger, is in the Aesop mode.

The author visited the Shan States and the northern border of Siam in the hope of finding data for fixing the place occupied by Meao and Yumbri in the demography of Indochina (199). Actually, his object was better served by his final trip to the Moi in southern Annam. He obtained, however, some interesting photos in the north of the various Tibeto-Burmans and others whom he found there: also he heard a report concerning an unsuccessful Lahu-Yumbri union (213)—a breach of the strict endogamy of the Yumbri. He

also assisted at the Lahu's New Year festival which centres round a decorated conifer and reminded him of the Nordic Christmas tree (217). It would be desirable to have fuller details of the Lahu, Akha, and Mussö for comparison. Credner wrote:<sup>8</sup>

In the hills of S. W. Yunnan are scattered settlements of the Lahu, whose most southerly offshoots extend to the hills of northern Siam, where they are known as Mussö. They are not to be confused with the Nashi, whom Yunnanese and Chinese likewise call Mussö.

The latter live in north-east Yunnan near Li-kiang, and have been studied by an American, Dr. J. F. Rock. Their connection, as well as that of the Lissu of the Salwin-Mekhong gorges north of Tali-fu, with their kinsmen in northern Siam still remains to be determined.

White Karen, Kachin, Wa, all receive very cursory mention by the author, who agrees that a detailed study of the whole Karen problem is to be desired.

The author was hampered in his observations in the Kengtung district by the fact that primitive beliefs had in some cases been supplanted by those imported by Christian missionaries. While acknowledging the value of their medical and educational work, he deplors its results in the moral sphere on the grounds firstly, that it is inseparable from the introduction of a Europeanised culture, incongruous in the wilds of eastern Asia; secondly, that in destroying the ancient tribal beliefs it undermines the basis of social organisation, weakening the authority of the headmen, and sowing the seeds of proletarianism in places where class distinctions are still negligible, and where therefore Christianity loses much of its original appeal to the *under-dog*; thirdly, that where a conversion is only surface-deep, as is asserted to be the general rule, Christianity offers no substitute for the age-long communion between man and the Unseen which the old beliefs supplied (210-11).

These criticisms deserve the careful consideration of the Churches concerned, since they are levelled at the form in which the Christian message is presented rather than at its substance, which is actually the Benevolent Purpose which controls the powers of nature,—in Dante's words:

*L'amor che muove il sol e le altre stelle.*

It can hardly be doubted that a revelation of this message to the Yellow-leaf Folk in a form adapted to their comprehension would

<sup>8</sup> *JSS XXVII*, 2. *Kulturgeographische Beobachtungen*. p. 138.

raise them above their present level of dull ignorance and fear, and that, too, without any inevitable prejudice to the good morals they now possess, provided always that it is imparted in an appropriate manner. Subject to this proviso, the relatively happy people of a more advanced culture would surely be happier still for a comprehension of the Beneficent Purpose in nature which banishes superstitious fear. This happiness no ethnologist could grudge them, even at the cost of increased labour in his own researches.

The following corrections are suggested.

Table of contents, 104 (for 204) Abbildungen.

p. 14, line 24. for *England* read *Burma*. (In 1764 Burma annexed the province of Mergui and held it until 1826 when England annexed lower Burma, including Mergui. Long before then the overland route from Siam to the west *via* Mergui had fallen into disuse. In view of the improvements since effected in shipping etc., that route is never likely to be revived).

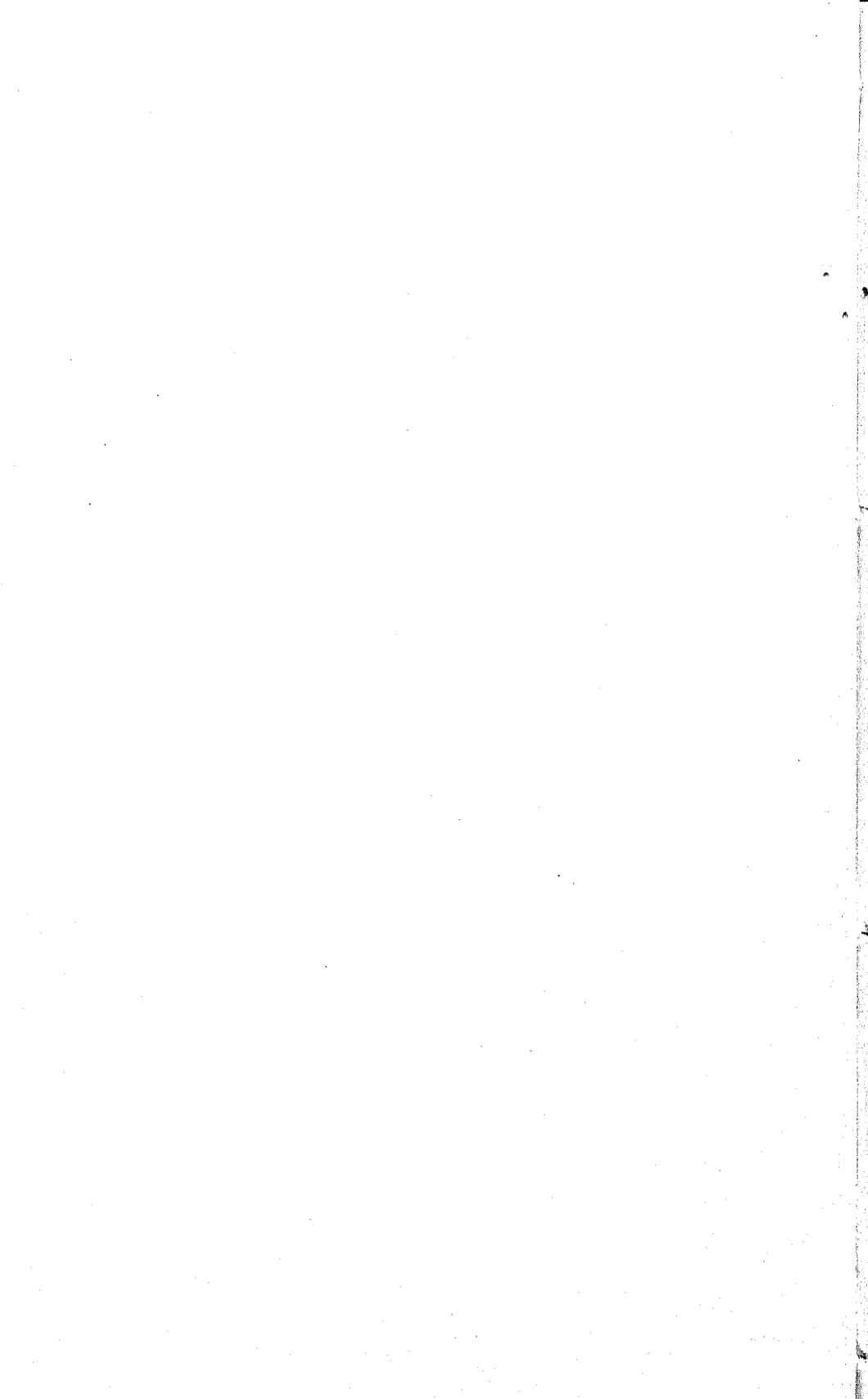
p. 38, line 23. for *Buddhisten* read *Hindu*, since caste is associated with the latter rather than the former.

p. 93, sixth line from the end. for *Val:* read *Vol:*

pp. 105 et seq., *Nam Som* should be *Nan Som* (หนานสม).

p. 141. *Chon Pa* should be *Khon Pa* (คนป่า), meaning men of the forest.

The addition of an index would be of assistance to students.



Kenneth E. Wells: *Thai Buddhism, Its Rites and Activities*.  
 Bangkok, 1939. 284 pages, including three sections of appendix,  
 a general index and eight illustrations.

Although a great deal has been written in English, French and German about the national religion of Thailand from almost every angle, descriptive, historical, exegetic and so on, it has been left to an American member of a Christian Mission to give a description that portrays not only the rites and ceremonies but also presents the Thai's tradition and view of his religion with every sympathy and understanding. In presenting this comprehensive work, the author has thoroughly studied his data, carefully selected from among extensive Thai sources, hitherto almost unknown to the foreigner, as well as from foreign literature. The indigenous non-Christian in any country is usually disinclined to attribute to the Christian missionary any sympathy or broadmindedness in dealing with or rather writing about his religion. In this case, however,—and, if I may be permitted to add a record of my own experience, in several others especially among Mr. Wells' nationals—no such accusations would be justified. Whether this be due to a broader general outlook, and, as Americans would say, a more democratic spirit, or to the improved relationship between religions of the World arising out of the spread of doctrines antagonistic to Religion as a whole, it is hard to say definitely. The phenomenon is nevertheless there, and Mr. Wells' book is an evidence of it.

In his introduction the author sketches the growth of an Indian religious movement founded by Gotama, the Sakyan Prince, twenty-five centuries ago, its spread to neighbouring countries and its entry into this part of the World, as well as its acceptance afterwards by the Thai who moved into it and received it as an heritage from their predecessors of other races. He goes on to draw comparisons between

the practice of Hinayanism among the different nations in our vicinity and our own. The author is of course concerned primarily with Thai Buddhism as it exists, and yet one cannot help feeling that he might have added a survey of the influence exerted upon the Thai by preceding faiths: Animism, Hinduism and Mahayanism. All these have left their marks upon the character of the modern Thai Hinayanist in several aspects, to mention but a few: in archeology, in expressions of language, in civil rites and ceremonies and even in his preference for certain chants from the supposedly Hinayanist Canon which clearly point to Mahayanist origins or influence at some remote period.

In setting forth the general characteristics of Thai Buddhism—in my opinion the most interesting part of the work—the author describes how it is supported by every rank and section of the Thai nation. A Thai child, he says, moves in a Buddhist milieu from birth and goes on thus through his later life. Thai Buddhism is sustained by three forces. The first is its efficient organisation—the handiwork one might well add of the Supreme Patriarch Prince Vajirañāna Varoros, who was responsible for the *Law for the Administration of the Holy Brotherhood* of 1902. The second asset is the adaptability of the Tripitaka, and the third is the emphasis laid on giving, which latter resulted in the present maintenance of the Clergy which carry on the organisation and also in the rich endowment of the Church. In this connection I should be inclined to question the author's opinion (page 25, note 1) that the early Kings as absolute monarchs would not have allowed a wealthy church to arise in their domain, for Church wealth has never been known in the days of the Absolute Monarchy to have been a latent force for competition with temporal power. The parallel of the Papacy and the Empire can never be applied here, for the Buddhist Church in Thailand has never aspired to the status of an extra-territorial *imperium*. Its position might rather be likened to that of a bank in which a Buddhist from the highest in the land to the humble peasant may deposit his earning in the form of *bun*, or merit, to lay by for later days, which in this case refer to nothing less than the life after.

The author has naturally taken considerable interest in the educational aspects of the modern Buddhist Church. Problems of education among the monastic fraternities seem up to now to have had a period of smooth sailing, although when compared with academic syllabuses elsewhere the Thai syllabus of the study of the Holy Scripture would

seem to leave room for considerable enlargement. The theory prevalent among the Holy Brotherhood in this country, however, is apparently that every study must be based upon the Canon and its subsidiary branches. A broader consideration, for instance, of the history of the times of the Lord Buddha, unless handed down within the Canon and its branches would seem to the learned monks responsible for the study of the Scriptures pretty nearly beside the point. This last observation is nevertheless not Mr. Wells' and is hardly a topic for discussion here.

A notable feature of this work is its treatment of the subject of Church activities. His sketch of Thai Buddhist literature might have been more inclusive by taking in the voluminous translations from the Pali undertaken at the instigation and under the patronage of King Rama I. (the *Jinakūlamālinī* etc.) and of King Rama III. (e. g. the *Māngalatthadīpanī* and the *Questions of King Milinda* etc.). These in fact formed parts of the movement of restoration of the national culture after the wholesale destruction of Ayudhya in 1767.

A student of modern Thai Buddhism with a gift for discerning the administrative side of things, as the author undoubtedly is, might have given us his views as to the probable or possible future development of the religion in this country, especially when a great deal more interest is being taken in the subject now. The seeming rift in the lute between the reform sect of Dharmayuttika and the reformed section of the conservative sect of Mahanikaya has been much discussed by local newspapers, and no Thai Buddhist who has at heart the welfare of the national Church can help feeling anxious. The position, too, of the monk in a community that will be more and more inclined to base its outlook on life upon Western standards would seem to be a subject of interest. Church reforms to suit a rapidly changing public mentality came along quickly enough in the days of Prince Vajirañāna Varoros and one wonders whether such adaptability would be so readily forthcoming in the future. The monk has been so far dependent upon public charity and in return the public expect something of him. He was thought to have automatically granted them opportunities for making merit by making his morning rounds to collect alms, he was thought to have given them the chance to make merit by accepting their invitations to take his meals at their presentations, he was expected to keep up a high standard of pure-living, to be the means of educating the public in morality and

their children in general education. Although the last of these duties has been more or less divorced from the monk's responsibility, most of them seem to be still expected of him and duly carried out. With the further spread of a more material education along stricter economic lines based upon Western standards, will a public, say, a generation hence be equally willing to give more than what it imagines it will be taking from the Brotherhood? Not a little opportunity lies ahead in the way of public utilities which might be taken up with dignity by the monks and by way of an example the activities of the Japanese priesthood in similar directions could be cited. The whole problem would seem to await a capable and broadminded leadership.

Before publication the author kindly allowed me to look through the whole work and give my opinion. He has been good enough to listen to whatever meagre advice I had for him. I am, therefore, taking this opportunity to acknowledge my share in whatever inaccuracy that yet remains in the book. There would seem to be no better way than to correct them by means of this attempt at a review.

In his translations of the chants and texts, the Pali invocative *bhante* is everywhere retained in its original form. For the average reader, this would be better understood if translated as *venerable sirs*.

In observing, on page 6, that the monarch supported in every way possible the religion of Buddhism in this land, the author mentions, by way of confirming the above statement, the fact that the first two Kings of the Chakri dynasty bore the names of Phra Buddha Yod Fa and Phra Buddha Loes La respectively. Now this is somewhat misleading. Upon their respective accessions to the Throne the Kings took up identical styles of Phra Boromarajadhiraj *Ramadhipati*. No one seemed to have felt any necessity in those days to distinguish them by name. There seemed to have existed in fact no desire to say King Henry or King George and everyone seemed to have been content to say simply *His Majesty the King*. When the son succeeded the father, one talked of the *King* and the *late King*. Later on one talked of the first reign, the middle reign and the present reign. It was not till 1842 or 1843, however, that the monarch now known as Rama III or Phra Nang Klao had two effigies of the Buddha cast and, dedicating them to his two predecessors, gave to *the two effigies* the names of Phra Buddha Yod Fa and Phra Buddha Loes La. The two past sovereigns were then known as His Majesty of the effigy

called Phra Buddha Yod Fa and His Majesty of the effigy called Phra Buddha Loes La. In time they became known simply by those two names of the effigies in colloquial talk, and, later on still, in more formal usage. Thus arose the mistaken ideas about their names.

The process called *bindukappa*, p. 131, by which a monk marks his clothes is merely a case of utility transformed by its long usage into symbolism. There is nothing mystic about it.

The enumeration of the Buddhist hierarchy, p. 149, is still inaccurate with regard to the fourth grade, in which the author includes a sub-grade called *c(h)an rajawongs*. In fact there is no such sub-grade, although at one time (the reign of King Rama VI.) an abbot of royal birth (rajawongs) took precedence of other abbots within his individual sub-grade.

The mention of a mystic syllable *OM* (p. 159) as being (i.e. consisting of) "aw,oo,em." is not consonant with historical facts. The syllable in question (a + u + m = om) was in use as long ago as the period of the Upanishads (over five centuries B. C.). It became later a contraction of the epithets of the members of the Hindu Trinity, from which perhaps it was adopted by Mahayanism. Its existence in Hinayanism here might be probably due to the former influence of the latter creed or even direct from Hinduism itself before Hinayanism reached this country.

There are still a few minor inaccuracies which would not perhaps interest the general reader.

Speaking from the point of view of the average Thai, Mr. Wells' careful and sympathetic presentation of the condition of his religion cannot but be appreciated. It is indeed creditable of him to have been able to collect his data from so vast a field. For the historian, too, the book is valuable. King Chulalongkorn described, in his *Royal Ceremonies throughout the twelve months of the year*, the Court Ceremonies up to his days, which Quaritch Wales (in *Siamese State Ceremonies*) has studied critically. Kenneth Wells has now brought us up to the present day, when, as he has pointed out, considerable changes have yet been brought about. For the foreigner who is a general reader without a knowledge of Thai, much new material has become accessible through this book.

Bangkok, 11th June, 1940.

D.

